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because when two men were fighting for the Papacy, it was really hard to know at the time which Pope was the true successor, until it was seen which Pope beat the other; and some excuse, therefore, might be made for those who did not know the true Pope, until victory and the lapse of time had settled the list. Yet, we never heard of any victorious Pope doing anything for the souls of the followers of the conquered Pope, to get them out of purgatory.

It might have seemed a graceful and a generous act in a successful Pope, to grant an indulgence to all dead followers of his defeated enemy, by passing a Bull to let them all out of purgatory. But somehow it never was done. We can only account for it by supposing that the followers of all false Popes go direct to hell; and, therefore, nothing can be done for them in purgatory.

But this makes it more than ever necessary that every man while alive should know which is the true Pope—that is, if there be really any great difference between them, besides success and failure in the object of their ambition.

But those very awkward-looking gaps, in all modern lists, of Popes of the same name, afford conclusive proof that while the so-called "Antipopes" were living, men took them for true Popes, and called them Pope so long that it was hopeless in after times to alter the numbering of the list.

There must have been a total confusion in the public mind about those now called true Popes, and false Popes, at the time when it was most essential that the difference (if there really was such a difference) should be clearly understood.

It is quite evident that there was not any practical way of deciding at the time which of the rival claimants (if either) was the true successor of the apostle.

If our readers could know the crimes, the bloodshed, the confusion, and the misery to mankind, and the shame and disgrace to the Church of God, which have arisen from all the various disputes that have happened by reason of the rival claims to the Bishopric of Rome, they would feel more ashamed of "the succession of the Popes" than, perhaps, of anything else connected with the Church of Rome; they would see that the Papacy has not been a source of unity to the Church, but of war and bloodshed to Christendom.

We may give some of these sad histories hereafter. We have said enough now to put it to the consciences of religious Roman Catholics to consider whether the succession of the Popes has been such that they can with confidence point to it as a proof of the APOSTOLICITY of the modern Church of Rome?

#### TALK OF THE ROAD.—No. XXXI.

"Jem," said Pat, "I wonder did God Almighty mean that the priests was to govern the country?"

"Well, Pat," said Jem, "it isn't likely; for didn't Jesus Christ say his kingdom was not of this world?" and if the priests are only the ministers of Christ, what business would they have governing the country? But what set you thinking of that, Pat?"

"Well, Jem," said Pat, "I got another loan of the *Tablet* newspaper, and it's the greatest paper at all for telling a thumping bit of truth betimes. Maybe a man couldn't make out a newspaper if he hadn't a good bit of truth in his pocket, with a fine bag of lies beside it."

"Well, and what's in the *Tablet* now, Pat?" said Jem. So Pat pulled out of his pocket the *Tablet* of August 25th, and they fell to reading the great article in it; and Pat read out:—

"This country of ours is a Catholic country; the real constituents of it are the bishops and the priests; we take this for granted, and we do not see how it can be questioned. There are, of course, exceptions—places where lay influence predominates; but, on the whole, the Irish representation is the work of the priesthood. The Irish members are in Parliament because the priests have sent them there; they know it perfectly well, and the Protestants are not ignorant of it."

"Well, that's true anyway," said Jem; "sure it's the priest makes the member, and no mistake; but why does the people get the worst of it? What call have the people to it at all? Isn't it the poor case for them that has votes to be ordered one way by the agent and the tother by the priest? And where's the differ, only that no one gets beat at a fair or a market for voting again the agent? But wouldn't it be the fine thing if parliament would make a law that the priests would just send their own members without bothering the people at all, and getting them into trouble? I wonder is that what the *Tablet's* after? It would be the fine thing for the people anyway; sure it's the greatest of peace they would get."

"Well, it would be peace anyway," said Pat; "but that isn't what the *Tablet* set me a-thinking. Did God Almighty mean that the priests was to return the members?"

"Well," said Jem, "if the kingdom of Christ isn't of this world, what business would the priests have, only with the kingdom of heaven?"

"Well, it will be the great day anyway," said Pat, "when the clergy thinks of nothing only of getting the people to the kingdom of heaven, without harrasing about

elections. Maybe it is what Jesus Christ would like after all."

"Well, now," said Jem, "I'm thinking the clergy ought to keep to the kingdom of heaven. But I wonder how it is in foreign parts, and in America? Is it always the priests that returns the members?"

"Well, man alive," said Pat, "isn't that the very thing the *Tablet* tells us? Sure here it is; and so Pat read out of the newspaper—

"The Irish priests are also the ONLY priests in EUROPE or AMERICA who have such powers. . . . They can do in Ireland what the priests CANNOT do in France, Belgium, or Piedmont."

"Well, if that isn't something to know," said Jem; "and what call have they to it in Ireland, if they havn't it in any other part of the world? Sure it can't be no part of the religion of the Church of Rome at all!"

"Well, Jem," said Pat, "it's little I'm caring now for what's part of the religion of the Church of Rome. Sure I want to get the religion of Christ. And did Jesus Christ mean that the priests was to have the power of returning the members of Parliament, and governing the country their own way?"

"Well, that's clear anyway," said Jem, "that he didn't mean that at all, when he said his kingdom wasn't of this world. But if the clergy could get us good members, what would stop them doing it?"

"Well, Jem, you omadhaun," said Pat, "sure isn't that what the *Tablet* is all about; just showing that the members the priests returns is the greatest set of villians and cheaters in all the Parliament! Sure here it is, that the members the priests sends to Parliament thinks of nothing but asking the government for 'judgeships, clerkships, and other favours.' And doesn't the *Tablet* 'beg to ask them whether they have not sacrificed not only the material interests, but even the spiritual welfare, of the poor Irishman, to their own political and personal convenience.' And now, Jem, isn't that enough to show that the priests is the worst at all to return the members for the country, when they send thinks of nothing but what they can get out of it for themselves, and cares nothing at all about the people?"

"Well, sure enough that's fit for the people to think about," said Jem. "But what's 'material interests,' anyway."

"Well, Jem," said Pat, "sure that's the pratics or the meal we eat, and the bit of that on the roof that want's the new straw, or the rotten sticks that's breaking under it in every cabin you go into, and the stool that has lost the leg, and the old pot that's cracked, and the sod of turf that can't be got, and the window with the old hat that's stuck in it, and the door that won't keep out the cowl, and for the old blanket and the bed, we'll say nothing of them; them's the 'material interests,' Jem," said Pat.

"Oh, then, sure enough it's little the priest's member ever did for the 'material interests,'" said Jem. "Sure the Rev. Mr. Owens did more for that, anyway, when he gave me the blankets that's over the children. But what does the *Tablet* mean about the spiritual welfare of the poor Irishman? What did the priests' members do with that at all?"

"Well, then, Jem," said Pat, "I'm not quite clear about what they done with that; but, sure, here's what the *Tablet* lays the blame on them for; and so Pat read out of the paper—

"Ireland is not only losing her population, but the Church is losing that population in other lands. It is not merely that Irishmen emigrate bodily, but it is that Irishmen emigrate SPIRITUALLY. This is the question for the constituents."

"Them constituents, you know, is the priests', Jem," said Pat.

"Oh, then, I know what that means anyway," said Jem, "though I don't see what the members has to do with it; but I know what *emigrating spiritually* means well; sure isn't that what Father Mullin said in his letter,\* that the Irish all turns Protestants in America?"

And with that Jem turned round on Pat, and got a grip of his arm, and, says Jem, "why wouldn't we both go to America, Pat, like so many of the boys that wants to turn?"

"Oh, Jem," said Pat, "don't talk about that; sure that's what's killing me. Sure I could go to America, and not be ashamed of Christ there, if the wife and childer would beg till I send for them; but why would I be afraid to confess Christ in IRELAND, and maybe have him ashamed of me; and don't talk of what's killing me, now anyway," said Pat.

So Jem allowed he wouldn't talk about it then.

"But if the priests' members is that bad," said Jem, "as the *Tablet* allows they are, does God Almighty mean that the priests is to return the members, and to govern the country?"

"Well, if the priests' members is the worst of all," said Pat, "sure that shows that God Almighty meant the priests to mind the kingdom of heaven, and let the people get the best members they could. But I'll tell you what, Jem," said Pat, "we'll have to talk about going to America, or speaking out like men in Ireland. And if they do, we shall have to tell it."

\* For Father Mullin's letter, in which he calculates that 1,900,000 Roman Catholic emigrants have been lost to the Church since the year 1825, see the CATHOLIC LAYMAN, vol. I., p. 103.

#### TO CORRESPONDENTS.

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## The Catholic Layman.

DUBLIN, SEPTEMBER 15, 1855.

It is ever with a solemn sense of responsibility that we endeavour to convince our Roman Catholic fellow-countrymen, that many of their most cherished religious opinions are erroneous.

We are sensible that men who begin to doubt what they have long believed, may be in danger of allowing doubt to transgress its due limits; and believing an assured and settled faith to be of all things most precious to man, we feel the responsibility of any course that brings it into question.

At the same time we feel that no faith can be settled or secure which is not founded on the promise of God. Credulity has always ended in unbelief. Those who see, as many Roman Catholics cannot but see, that there are many impostures in their religion, must be ever in danger of taking religion itself for an imposture, especially if they observe that priests would rather countenance some manifest impostures, than submit the evidence of religion to examination.

We believe that in the long run faith will be preserved in the world by those who have sufficient faith in truth to be fearless in assaulting error. We, therefore, do not fear to urge our fellow-countrymen to reject whatever has no warrant from God, and no proof from reason; but, at the same time, we earnestly desire that they should keep before their eyes those great truths which all the efforts of Satan and his servants have never been able to shake.

"The fool hath said in his heart, there is no God."—Psalm xiv. 1.

If there be found upon a road the simplest and rudest instrument which bears the marks of contrivance to answer a purpose, none but a fool will believe that the contrivance had no intellectual Being for its author.

He who looks upon the heavens by night, or the earth by day—upon the greatest or the least of the works and operations of nature—and does not see the evidence and handwriting of the Creator of all, is a fool past all reasoning with.

Yet this is the smallest part of the witness for God. He bears witness to HIMSELF. God is in the voice of conscience; in the sense of sin and fear, He makes His own Being FELT in the heart of man.

ALL men HAVE felt, that which no man would feel, if he could, the sense of SIN and GUILT. Man cannot hinder God from making His Being known in the heart of man.

That we have SOULS is proved by the mere fact that we are capable of a sense of sin and guilt. Mere animals have no such sense, and are not capable of it.

The immortality of the soul, and the reality of a life to come, is proved by the very fact, that man is a being capable of forming ideas, and of feeling hopes and fears respecting it. Man is capable of longings and desires which this world is NOT capable of satisfying. All nature proves that whatever desires God has made any living creature capable of forming, God has also provided somewhat capable of satisfying those desires.